n exó-

ción to

diligẽt study

cipture: made

Eraſmus Ro

dams. And

ely tranſla

ated into

Engliſ-

che.

✠

manner of eloquence to be
vnto me, then euer Cice
d, although not so glori-
y painted and coloured as
was, yette truelye of more
er and efficacie, yea suche
hemente persuasyon and
gth of eloquence wolde I
e, as the fables of olde po
haue noted in Mercurius
me they fayned, as it had
with a rodde of inchaunt
t, and a melodyous harpe
ste men into a soden and
rous slepe, and agayne to
them at hys owne plea-
pzessinge some (that are
d with hys heauenly ar-
) into the depth of Blu-
pery. And bringe them
e out of all vexaryons.
suche as they ascrybed
phion and Orpheus, for
ymagyne that the one
hys armonyous harpe

dyd moue the ſtiffe ſtone
that the other made to
him the inſenſyble trees
ſuche as the Frenchemē
to Hercules Ogmius ſ
that he leadeth aboute
with hys goodly eloque
it were wythe certayne
chaynes, whyche are tyed
hys tonge, and ronne th
euerī mānes eares. Othe
as the dotynge olde aege
attrybute vnto Marſya
elles truelye (bycauſe w
not be longe in repetyn
bles) ſuche as Alcibia
graūted vnto Socrate
the olde comedye vnto
cles, whyche may not o
tyſe and delyte the ear
a ſhorte and corruptybl
facyon or pleaſure: W
maye leaue perpetuall
and inſtygatyons in t
des of the hearers, why
t

...ythe and ſtanſkorme them
... leaue them in an other
...nde then they were before.
...he noble muſycyon Timo-
...us (as we reade) wythe hys
...poſycyoned armonye was
...ont to enflame Alexãder the
...reate conquerour wyth a fer-
...ce delyre to warre, and there
...ben in tymes paſte, that
...roſited nothynge of more
...wer and efficacie then then-
...antmentes, which the Gre-
...al Epodas. Now yf there
...y ſuche kynde of enchaſt
... or charme. If there be a-
...engthe in Muſyke and ar
... If there be any pleaſaũt
...ation, which hath power
...ete mannes mynde into
...ſentence, the ſame at this
...n wold I gladly obtayne
...intent that I myght per-
...e vnto all men that thyng
...he is moſte holſome and

moste profitable vnto
though it were better,
more conuenient to de
Christe hym selfe (who
I entreate) wold so ten
stringes of oure instr
that this longe maye
rously entyse and mo
myndes of all men. F
purpose we nede but l
paynted argumentes, a
loured conclusions of t
toricians, for nothing s
ly can garnysshe and p
that, that we desire a
it selfe, which when it
playne and symple, is
vehemente efficacye in
dynge. Neither do I
it beste at thys tyme t
cate and call to memo
rowfull complaynt, al
it be not newe, yet alas
true, and I thinke it co
uer be more iustly vere

thys present tyme (that lyth
with suche great diligence all
mes inuencions are study-
and commended, yet onely
s immortall fontayne of
ystes pure phylosophye, is
spiled, and mocked of so ma
, yea & cheifly of thē whyche
ofesse to be the heedes and ex
mples of the Chrysten, fewe
re are that seke these holso-
spynges of helthe. And yet
y that seke them do so vn-
fully loke vpō them. Ad-
ge theyr owne gloses and
nyons, that they seme ra-
to trouble and defile these
ges of lyfe, thē to dryake
thē swetely, that they myght
rin them selues floodes of
nge water, rounynge into
lastynge lyfe. whyche both
de be to the glory of God,
profite of the Christen.
de se that in all other scy-
ences

ences which by man
haue ben inuented, t
misterye so darke and
but that the quyckenes
wytte hathe attayned t
is nothynge so harde b
dilygent laboure hath s
it vnto hym. Howe tha
it then that we embrac
wyth kaythfull hertes (a
conuenient) thys pure p
phye, sithe we profesſe t
name of Christ: Platos
rentes, Pithagoras sch
the Academikes, Stoth
cures. The kautores of
le, and dyscyples of Di
knowe groundlye, yes
harte the tradycyons o
owne secte. And fyght
kyerslye for them, redy r
dye then to forsake th
trone and authoz. And
not we muche moze gyu
myndes and studies, bu

ster & prince Chryste, who
not cout it a foule thing
and a great rebuke to him
professeth Aristoles phy-
phy yf he be ignorāt what
maister tugeth, concerning
caules of the thonder, of
rambowe, of the erth qua-
, and of suche other natu-
ll caules: whyche thoughe
were knowen or vnkow-
make not them that labour
nowe them happy nor vn-
. And shulde we whyche
so manye wayes consecra-
wyth so manye sacra-
bounde vnto Chryste,
it no shame a whyte,
ignorāunte in hys scryp-
and doctryne, which gyue
suche sure confort and fes
And whyche are the an-
the soule bothe sure and
preseruynge vs from pe
ge in all tempestes of
tempt

temptation? Howe
what entent vse we
parilō, syth it is extre
nes to compare Chry
zeno and Aristotle, an
uenly doctrine, wyth t
kelynge traditions.
¶ Let them fayne a
gyne vnto the Cappy
theyr secte as muche
maye, yea as muche
wyll. yet truely only t
ster & teacher, came f
which alone coulde te
thinges, beyng the e
wisedome of the fa
alone hathe taught
thynges, beynge the
on of all mannes hel
alone hath fulfylled
termoste poynte,
hath taughte, and w
maye perfozme, wh
he hath pzomysed. y
had be bzought fro

of the Aegiptcõs, we wolde
more gredely desire to knowe
because it came farre, and
from a straunge countre (yea
is the more deare and precy-
us that comethe frõ a farre).
and we are often tymes so gre
ously vexed aboute the dreas-
and fantasye of a folysshe
owe (not onely withe smaill
ste, but also wyth greate
se of tyme) that it is shame
herse it. I wonder that
desire dothe not lykewyse
e and entyse the Chrystẽ
, whyche knowe well
he (as the thynge is in
hat this holsome doctri-
e not from Aegypte or
a, but from the very hea-
and seate of God why do
not thinke with our selues
is maner, it muste nedes
new and merualous kinde
inge, sithe that god him
selfe

telle whyche was
came a naturall man
tall, descending from
hande of hys father
wretched worlde to tea
to vs, it must nedes be
and excellente thynge
tykle, whych that heu
meruaylous mayster
teache openlye, why de
go aboute to knowe
trye out wyth a godly
te thys frutefull phil
Syth that thys kynde
dome beynge so p
inscrutable that d
neth and confounde
lysche all the wysdo
worlde. May be ga
of so small bokes,
moste pure spryngs
wyth muche lesse lab
the doctrine of Aristo
so manye brawlynge
tencyous bokes. D

te cõmentaries, whyche
nche dyligent. Belydes
mparable frute whych
not here to be spokē of.
er is it nedeful that thou
gged with so many irke-
and babelynge sciences.
meanes to this Philoso-
er easy and at hande, do
thy dylygence to bryngē
ye and redy mynde chefe
ewed wyth playne and
syth. Be onely desyrous
nstructe, and confyrma-
thys meke doctrine, and
halt muche profited. Thy
and instructor (that is
te of god) wyll not frō
dent, whyche is neuer
dly present wyth any,
th symple and playne
Bennes doctrines and
s (belydes the promy
false felycyte) do cou-
many mennes wyttes,
and

and make them clean
payze because they a
ke, craftie, and cou
But thys delectable
doth applye here self
to all mē submittinge
vnto vs, whyle we a
tempcrynge her tune
capacyte, feadynge
mylke, forbearinge, n
sufferyg, & doinge all
vntyll we maye ene
waxe greatter in Ch
cōtrary wyse it is n
and depzessed vnto t
but it is as hyghe a
lous to the parfec
moze thou wadeste
sures of thys scyenc
ther thou arte from
her magēstie. ¶ To
she is lowe and pla
greatter she seameth
capacite. ¶ She refus
no kynde, no foztu

condition.
so muche that the comm
more comen and iudyffe
to all men, then thys doc
of Christe. The forby
no man at all, excepte he
yne wylyngly, enuyenge
owne profyte. And truly I
eatly dyssent from those
which wolde not that the
ture of Christe shoulde be
lated into all tonges, that
ghte be redde dilygentlye
e pryuate and seculer men
women. Other as though
e had taught such darke
insensyble thynges, that
uld scant be vnderstand
we dyuines, Or elles as
e the pythe & substance
Christen relygyon con
chefely in thys, that it be
owen. Parauenture it
moste expedient that the
lles of dynges shulde be
kept

secrete, but
that hys counsels
shulde be spyed abro
as is possyble, I w
that all women sho
the gospell and Pa
les and I wolde to
were translated int
ges of all men. So
myghte not onely be
knowen of the Sc
Irelshemen, but a
Turkes and sarazy
lye it is one degree
uynge, yea the fyrste
most layde the ch
lytle syghte in the
though it be but a g
lage, and not yet
(be it in case that
laught at it, yea an
shulde erre and be
I wolde to God th
wolde synge a tex
fore at his plowb

at his lowme, wil-
wolde dryue awaye the
nes of tyme. I wolde
ryenge man with this
wolde expell the we-
of his iorney. And to be
I wolde that all the cō-
cyon of the Chrysten
be the scrypture, for in
suche ar we oure sels
oure dayly tales are.
ey mā prospere and at-
that he may and declare
ouslye his mynde vnto
yghboure. Let not hym
cometh behynde enuy the
. Let also the formoste
hym that foloweth euer
ge hym not despayre,
e applye onely to cer
profession, which is
t and commen to all
her truely is it mete
baptysme is equall
vnto all-chrysten men

wherin conſyſteth
ſeſſyon of the Chry
on. Wythe other ſac
are not pryuate, an
clude. With the rewar
moꝛtalyte pertayneth
rentlye vnto all men
the doctryne ſhulde be
ſhed from the ſeculer,
ſeſſed onely of a fewe
the cōmunaltye call
oꝛ relygious perſones
I wolde that theſe (a
they be but a ſmall co
in cōparyſon to the ho
bze, whiche beere the
Chryſt and are called
I wolde (I ſay) deſyr
myne herte that they
dede ſuche as they a
Foꝛ I am afrayde
maye fynde ſome a
deuynes whiche are
woꝛthy theyꝛ name,
that is to ſaye, whi

…ynges and not gods
… and amonge the religy-
… whiche profesſe the power
… of Chryſt. And to deſpiſe the
…lde, thou ſhalt fynde more
…ddy pleaſure and vanyte,
… in all the worlde beſydes.
…n do I counte a trewe dy-
… whiche not with thankfy-
…ll reasõs. But that in hart
…enaunce, eyes, and lyke/
…teathe, to deſpyſe ryches,
… that a Chryſtẽ ought not
…t cõfydence in the ſuccor,
…helpe of this worlde, but
…y hole to hange on heuen.
… to auenge iniurie, to pray
…m that ſay euyll by vs,
… good againſt euyll, that
…d mẽ ſhuld be loued and
… indyfferently, as the
… of one bodye, that euyll
… they can not be reſor-
…d brought in to a good
…ught to be ſuffred, that

they whiche are dispo
theyr gooodes and put
possessyons, and mozne
wozld; are very blessed
to be lamented. That
to be delyzed of the C
lyth it is nothynge elle
goyng to immoztalyte
man beyng enspyzed w
holy goost do pzeach
these and suche other
yf any man exhozt, en
holden hys neyghbou
these thynges, he is a b
trewe deuyne, thoughe
weuer, yea thoughe he
delue. But he that ac
sheth and fulfylleth t
ges in his lyfe and m
verely is a great doct
aduenture another
not Chzysten shall m
ly dyspute, by what
Angels vnderstande
to perswade and exh

ay here lyue pure and im
late frome all vyces and
yties. And to leade an an
lyfe, that is the office and
of a Chrystē and deuine
y man wolde obiecte and
hat these are grosse, and
uerye thynges. To hym
I none otherwyse an-
e. But that Chryst chefely
taught these thīges. And
the Apostles to these haue
hozted. This learnynge
octryne be it neuer so vn
hath brought vs fozthe
good chrysten, and so
swarmes of faythfull
s. This vnlerned (as
ll it) Phylosophy, hath
d vnder her lawes the
noble pynces, so manye
oms, so many natyons
thyng no hynges pow
ther learnyng of the phi
ers was euer able to
bynge

bryuge to pas
I relyste theym, but
may dylpute theyr p
and lutle questions y
them, amōge the moz
howbeit the rude mul
the Chrysten may be
because truly the app
neuer teache luche
whether they knew th
I wolde other men sh
ge.

¶ But truely yf that t
ces for theyr parte wo
bze them selues, and
to fulfyll with pure
uynge, this humble
learnynge (as they ca
preachers in theyze
wolde auaunce this
erhortynge al men v
not to theyr owne fa
ymagynacions, yf ce
ers wolde instructe t
dzen, rather with th

re then wythe the wytye
lons of Arystotle & Auer
. Then shulde the Chyste
moze at quietnes And not
sturbed with such perpe=
l stozmes of dyssencyō and
re. Then shuld this vnrea
able delyze of auaryce, whi
appeteth riches insaciable
ether it be ryght oz wzonge
some deal alwaged and cea=
of his rage Then shuld these
utencyous pleatynges, whi=
nowe in all thīges admixt
m selues haue an ende. Foz
an wolde relyst euyl, and
e shozt. Then should we not
er onely in tytle & certayne
monyes from the hethen &
faythfull. But rather in the
e conuersacion of our lyfe
no doute in these thze de=
s of men, that is to say, in
ces & officers whiche are
eyr stede. In bysshoppes &

other

other preestes which
yeares. And in them
vp the tender youthe
are formed and refo
as theyr mayster entyl
Doth chefely consyst
power other to encr
Christyan relygyon o
restore it agayne whi
longe ben in decaye.
these wolde a whyle
theyr owne pryuate bu
and lyfte vp theyr hert
a pure entent vnto Ch
kynge onely his glori
profyte of theyr ney
we shuld se verely wi
yeares a true and go
of Christen spring vp
place whiche wolde n
in ceremonyes dyspu
and tytles profesle th
of Christe, But in the
hert and true conuers
lyuyng. By this armu

moche sooner preuayle
the vnfaythfull and en
yes of Christe then with
ngth, vyolence, and thyrst
ges. Let vs ioyne togyther
myes powers and might
werde yet is there nothing
nger then the trueth. we cā
call any man a Platonist
s he haue reade ꝑ workes
Plato. yet call we thē Chri
an yea and deuynes whiche
ner haue read the scrypture
Christ Christ sayth he that
th me dothe kepe my say-
ges is the knowlege
whiche he hath prescry
Therfore yf we be true
sten men in our hertes yt
leue vnfaynedly that he
sent downe from heauen
he vs suche thynges as
dome of the Phylosо-
s coulde neuer attayne yt
lly wyll or loke for
suche

...ure vayne cõuersacyon
...ynge vnto the maner of
...ches whiche bende theyr
...w the facyõ of theyr stone
...ryght to the rule. And be-
...ause we wyll not be sene ygno
...nt in any thynge, but rather
...at we haue read and knowe
...ythe, we do. I dare not saye,
...xcepte these frutefull spryn-
...ges, but that no man can denie
...ut appropriat vnto a fewe mẽ
...that thyng which Christ wold
...haue moste commen. And this
...kynde of Philosophye ȝe the
...rather consyste in the affectes
...of the mynde, then in sotle rea-
...sons. It is a lyke rather then a
...disputacyon, it is an inspyra-
...cyon rather then a leyenge, and
...rather a newe trankformatyõ
...then a trasonynge. It is a sel-
...dome thynge to be a well ler-
...ned man but it is lefull for eue
...ry man to be a true Christen.

It is

It is lefull for euery
lyue a godlye lyfe, y
dare be bolde to fay t
for euery man to be a
uyne. Now doth euery
mynde inclyne vnto th
che is holfome and ex
for his nature And wh
thinge is this doctryne
iſte, whiche he calleth t
regeneratyon. But a r
or repayrynge of oure
whiche in his fyrſte c
was good: A man ma
very many thynges in
tyles bokes, whiche ar
able vnto this doctryn
thoughe no man hath
ed it ſo abſolutelye. I
yet with ſuch efficacie
hym ſelfe, for there was
ſuche a rude and groſſ
phyloſophy. whiche d
that mannes felecite r
money, there was no

to affyrme that the chefe
ute and grounde of good=
e cõsysteth in this worldly
nours and pleasures. The
es dyd knowledg that no
myght worthely be called
e excepte he were a good &
rous lyuer. Neyther that
thynge was derely good &
t, but onely vertue. And
nothynge was euyll and
be abhorred, but onely vyce
fylthe, Socrates (as plato
the mencyon) dyd teache
many reasons, that iniurye
ght not to be auenged with
iurye. He taughte also that
the soule is ymortall, they
not to be morned for, why=
departe hence, yf they haue
d well, because they are go
into a more prosperous life
ly he taught and exhor=
all men to subdue the affec
of theyr bodyes. And to
applye

applye theyr soules to
complacyon of thos
whyche truely are im
all thoughe they be
with these bodely eyes
tle wryteth in his po
that there can nothyng
swete and delycious to
but that at somtyme
dyspleasse hym, onely ex
cepte, the Epicure gra
that there can be nothy
lectable and pleasaunt
iyke, excepte the mynde
fryence from whence al
sure spryngе be clere, a
out grutche of synne,
that there haue bene so
haue fulfilld a great
this doctryne, and che
all Socrates, Diogene
Epictetus, howbeit syth
hym selfe hath bothe t
also done these thyng
consumatly then any

is not a meruaylous thynge
that these thynges are not on-
ly vnknowen of them whiche
professe the name of Chryste,
but also to be despysed of the,
yea and to be made a laffynge
stocke yf there be anye thynge
that goeth more nere to christi-
anite, let vs then dismanull these
thynges and folowe them but
seyth there is no nother thynge
that can make a true Chrysten
man, why then do we recounte
this immortall doctrine more
abiogat and oute of vse then
the bokes of Moyses? The
first poynte of christianitie is
to knowe what Chryste hathe
taught. The next is to do ther-
after, and to fulfyll it as nygh
as god gyueth vs grace.

Nether thynke I that anye
man wyll counte hym selfe a
sorowfull Chrysten, because he
can dispute with a crafty and

tedyous

tedyous perple
of relacyons,
formalytes. But
knowlegeth and
in dedes those thy
Christe both taug
complyshed. Neth
this to dyscomend
and labour, whiche
cyled theyr wyttes
tle inuencyons, for
kende no man (but
cause I beleue, as
is i dede, that the
naturall phylosophy
can be gathered out
of no place, as out o
pell and Epystles of
les. In whiche yf a
study deuoutly atten
re to prayer then a
fyrynge rather to
newe man then to
with scryptures
ryon, he without

[illegible] is nothynge
[illegible] mannes fyn-
[illegible] vnto any ope-
[illegible] vnto this pre-
[illegible] is declared the
[illegible] absolutely touched.
[illegible] dispute to lerne any
[illegible] wherfore shall an other
[illegible] and instruction more
[illegible] Christ hym sel-
[illegible] we require a rule and
[illegible] to lyue after, why do
[illegible] ther embrace an other
[illegible]: then the very fyrste
[illegible] and patrone: whyche is
[illegible] hym selfe, yf we desyre
[illegible] sowle medicyne agaynst
[illegible] nous: and noyld rules
[illegible] ples of our myndes.
[illegible] we not haue the
[illegible] ceyuers remedye yf we
[illegible] to quycken & refresshe
[illegible] feyth, our dull and fa-
[illegible] myndes. I praye the
[illegible] what we fynde: suche

quycke and fyrye [illegible]
we couete to wi[illegible]
myndes frō the [illegible]
of this lyfe, why [illegible]
other delectable pas[illegible]
hadde we leuer learn[illegible]
dome of Chriſtes doc[illegible]
of mennes bokes, then [illegible]
ſte hym ſelfe, whiche
ſcrypture, doth chefly
that thynge which he
vnto vs, when he ſayd,
wolde contynewe with
to the ende of the wo[illegible]
in this his teſtamēt he
bzetheth, and leueth
in a maner moze effe[illegible]
then when his bodye
ſently cōuerſant in thi[illegible]
the Jewes neyther ſa[illegible]
harde ſo moche. As th[illegible]
dayly bothe here and ſe[illegible]
ſcrypture of Chryſt the[illegible]
teth nothynge, but
bzynge the eares

wherwith he maye be
and perceyued, what a
wyckyd worlde is this? we
letters: whiche are
from our frende: we
them: and bere them a-
with vs, we rede them o-
or thyse. And howe
thousandes are ther a-
the Christen which are
of great letterature:
not onse in theyr ly-
rede ouer' the Gospeles
of the apostles. Ma-
adherentes are all
instructe in theyr owne
and the Jewes vnto this
from theyr tēder age
diligētly theyr Moyses
but we suche honour
Christe embrasynge his
which bryng eternall
they that profesle sayut
institucyō: whiche
bothe made of a man

that was but of [illegible]
and also wrytten [illegible]
ruler, rule, and [illegible]
serue theyr example [illegible]
herte, and drynke it [illegible]
heartes. Saint Fus[illegible]
rentes are not ignor[illegible]
rule, Saynt Franci[illegible]
do knowe obserue and [illegible]
theyr patrones prece[illegible]
and carye theym abo[illegible]
them whether soeuer [illegible]
In so moch that they [illegible]
them selues in sauete[illegible]
theyr boke be with th[illegible]
set they moze by theyr [illegible]
che mas wrytten of [illegible]
the hole Christente by [illegible]
scrypture, whiche [illegible]
equally preachz vnto [illegible]
whiche we haue all [illegible]
in baptysme: And to [illegible]
whiche is most holy [illegible]
other doctrynes, and [illegible]
be cõpared with it, al[illegible]

[illegible] hyndreth togy-
[illegible] and I wolde to god that
[illegible] dyd wrytte that the
[illegible] of myracles had no glory
in comparison to the glorye of
the gospell that succeded after
[illegible] that euen so the euangelyes
and epystles were exteymed of
the Chrysten so holye or had in
suche reuerence, that the doc-
trines of menne in respecte of
them might seme nothyng ho-
ly, I am cõtent that euery man
vse his doctor at his owne
pleasure, let them extoll Albert
Alexander, saint Thomas Ae-
[illegible], Rychard and Occam,
I wyll diminysche no mannes
fame nor glory, Nother yet re-
fuse and reproue the olde ma-
ner of studye, let thẽ be wittye,
subtle, And in a maner aboue
capacite or ãgelycall, yet truly
muste they neades knowledge
that these are moost true, vn-
doute

bouted: and frute
laint Johñ will
the ſpirites of
ther they are of
And laint Auguſ
all other mennes
ſudgement requy
ther authoꝛyte to
lye in the ſcrypture
can not attayne a
ſubmytteth hym ſelf
And our doctour:
Chriſt: was not alo
ſcoles: of dryuynes,
heuenlye father his
goodly voyce beryn
and that twyſe, ſyn
dane: as he was bab
after in his trãſfygu
the mount Thabo
This is my welbelo
whom I am pleaſed
hym. O this ſure
which (as they ſaye
contradyctiõ: what

[illegible] heare you hym truly that
[illegible] is only the true teacher and
[illegible]rour, & that we oughte
[illegible] to be his disciples. Now
[illegible] every man with theyr hole
[illegible]ctyō prayse theyr authores
as moch as they wyl, yet was
this voyce wythouten naye un
ye spoken of Christ our sauy
our, vpō whom descended the
holy goost in likenes of a doue
which dyd confyrme the testy-
monye of the heauenly father.
with this spirite was Peter
moued unto whome the hygh
ward Christ, committed his
shepe ones, twyse, yea thryse,
to be fed and norysshed, mea-
nynge truly no nother thynge
but that he shulde instructe thē
with that heuēly fode of Chry
stis doctrine. In paule, Christ
semed in a maner newe borne
agayne, whom he hym selfe cal
led a chosen vessell, and a pure
preacher

preacher of his na
Saynt Johan exp
lernynge that thyn
had louked or dr
holy fountayne of
come, what lyke thy
in dns (I wolde no
thinke that I spake it
what lyke thynge is
Saynt Thomas: ho
commende this mann
nesse, and meruayll at
wyt & iudgement of the
why do we not applye
lygent study in these g
thours: I meane Chr
Paule, and Johan: w
we not aboute these i
tomes: why haue we t
euer in our hades: wh
not hunte, seke, and l
these thynges with a
dylygence: why gyue
ater porcion of our ly
study: of Anetroys, th

of Chryst: why do we
consume all oure
the decrees of men, and
opynyons which are so
ye and dyssentynge a-
them selues: be it in case
greate deuynes, that
sothe constitucyons, yet
withstandyng onely in chri
worde consysteth the exer-
and inuracē, of hym whe-
before god, is reputed for a
deuyne, it is mete that
which haue professed
of chryst (at the lest yf
promysed with mynd
) that we be instructe
the doctryne of Chryst be
tendre infantes in our
armes, and wanton
at our nurses tete, for
pynted most depe. And
most surely, whiche the
unformed shelle of oure
the fyrste receyue and
lerne

lerne, I wolde
vnkoȝmed spes
of Chryst, I wold
chyldhod shulde
with Christes Eu
to them I wolde
be so swetely tau
might be enflame
And that after th
cede by lytle and
by the grounde
insēcible incremēt
vp to be strōg in
mennes tradicyon
that many repent
bicause thei haue
study and labōr
And oftē it chau
whiche haue mo
fought thoȝowe
euen vnto the deat
mēnes doctrines
yet in the poynte
caste awaye they
haue clene dyffer

...nes sede. But blessyd is
...me deathe assayeth, yf
...be hole occuppyed in
...ollome doctryne. Let vs
...pe all with feruēt delyre
...e after these spyrytuall
...ges. Let vs embrace them
...vs be studyously cōuersaūt
...th them, Let vs kysse these
...te wordes of Christe with
...rs affectyon, let vs be new
...fformed into them: for su-
...e our maners as our stu-
...he yea, and to be shorte,
...vs dye in them: he that can
...attayne them (but who is
...that can not yf he wyll him
...yet at the lest let hi submit
...selfe vnto them (recoūting
...very holy: and as the store-
...e or treasurye of goddes
...wynde: from whens com
...forthe all goodnes, yf a
...hold shewe vs a steppe of
...stes foote: Good lorde:

howe

how wolde we [illegible]
thynke it. And why
rather honour his
lyuely ymage whi
expressely contayne
bokes: yf a man wo
vnto vs Christes co
wolde we not conn
that we myghte onl
Howbe it yf thou
his cote, sherte, shoes,
houshold stuffe, yet is
thynge that doth no
expressely represent
the gospels and Epi
garnysshe or adorne
of wod or stone with
precious stones, for
Chryst. But why are
thiges rather garni
golde & gēmes, ye an
eyoully yf so any th
more precyous tha
they represent moche
sently Chryst vnto v

can do? As for ymages
ymage can they expresse
figure of his body? yt
expresse that. But the E=
ly goth represent, and ex=
the quycke and leuynge
of his most holy mynd
and Christ hym selfe speking
age, dyeng, ryseng agayn=
and to conclude all partes
hym. In so moch that thou
shalt not so playne & frute=
se hym Yu thoughe he we=
sent before ȳ bodely eyes

tendeth a ryght frute=
thynge you to the dylygēt
of scrypture, made by the
mous doctor Eraſmus
of Roterdam, whiche
he fyred before
the newe
Testament.

Au

An ex

tacio to the
of the Gosp
made by Er
mus of Ro
dam / and
lately
translated in
Englissh

…s to the good and
…r, wyllyeth helthe
…yde Jesu chryst.

…remēbre good
reader, ꝑat an
other time al=
so in a certain
place, I haue
testyfyed and
knoweledged
…to be very farre disa=
…n opinīō frō thole whi
…thynke that lay mē and
…be not learned oughte
…to be kept faraway frō
…ing of the holy bokes
…res, to the whiche (as
…e tyme, none but the
…ntred, vnto ꝑ moste ho
…lest secrete places of ꝑ
…thynke none shuld
…ed, or suffred to ha=
…ce, but a fewe su=
…haue bē many yeres
…and beaten in the phi
losophy

…pyde and …gaye
…te of theyr owne
…to that they haue
…:and pucelye: wher
…is beholde and lene
…rele and pryuy scrip-
…and that theyr minde be
…yate & corrupted wythe
…e affectyons and dely-
…ons the wheche affecty-
…heauenly spyrite wyth
…him selfe and leapith
…for elles: the scribes and
…ryseys knewe the holy
…es very well: and they
…they were alked and in- Wath. ii.
…Christ redely & with-
…taryenge brought for-
…testimonye & recorde of
…pheres: and whe they
…ed: what was gyrea-
…ll chyefe cōmaūdemēt
…w: meekely: & according-
…e answere there vnto.
…as also prophesied how Iohn. xi

Mat. xiii.

the worlde shulde be
by the deth of Christe
leynge dyd not se, bycau
had theyr eyes of the
bycyat and blynded
uy and hatred, and the
dyd not here, bycause t
theyr eares of theyr m
ped wyth the fylthe o
vngracyous delires, a
derstandyng & perceyu
not perceyue nor vnde
bycause they had they
blynded wyth the das
ambycion and coueto
there was none that d
stykly and frowardly
and relyst Christ than
most of all knewe, and
stode thole bokes, in t
Chryste was bothe
and shadowed. But
knowleg of holy lette
therefore to be dispra
dampned, because cer

he theyr owne defaute,
ne that thynge to theyr
hurte, and destructyon,
of the owne ppre natu=
ood & pfitable. Though
re the preheminence, and
place be gyuē to these mē
ynge, yet that notwyth=
ng, I can not se nor per=
, why vnlearned menne
be kepte away specially
he Gospels, as vnholy
om holy thynges which
s were wrytte, & taught
to the vnlearned, as to
rned, to the Grekes as=
the men of Scythya,
to saye, to men of one
, almuche as of a no=
to bonde men lyke wyse,
he free men, to women
as to men, to the poore
altie no lesse then to the
kynges & noble princes
thyng whyche is taught

in the gospels, perteyn
lye and indifferently
men, and that also wh
promyled in them belo
lyke muche vnto all men
they be so wrytten and
suche maner and facyo
they may be soone perc
vnderstãde of an vnlern
beynge vertuous and
louely, than of an arro
prowde philosopher it
to the Jewes, and is th
perrye to hyde, and kep
frõ the people theyr my
which Jewes were bel
occupied all togyther in
wes. But the lyght of
pell, suffereth not to be
downe, and kepte vnde
olde time only the preel
into the place of the t
led, sancta sanctorũ, b
that in the death of our
the vele of the temp

ted and rent in sondre, pas-
and entre is grauted to al
to come euen to Christ him
e, which is the wery sãctus
ctorũ, that is to saye, moste
y of all holy, & the sãctifyer
maker holy of all mẽ, and
ste lyfted vp frõ the earth Joh. xii.
weth all thinges to him selfe
che coueteth and delyzethe
ue all men. They crye out
saye that it is a shamefull
e and nothyng semely, yf
omã or a Tãner do speake
oly letters, but I had leuer
certayne yonge womẽ spe
ge of Christe, then certayne
ole whiche in the oppynion
the comẽ people be takẽ for
at maisters and doctours,
y be we moze vngentil then
Jewes? They suffered chri
oynge but a chylde to an-
re, and appose in the myd-
of the doctours when as
yet

yet they thought not,
Math x. anye poynte of the go
be in hym, he also bla
rebuketh his disciples
dyd forbede & wolde not
chyldrē to come vnto hy
vnto such (sayeth he) bel
the kyngdōe of heauē.
vs therfore kepe awa
dren and lytle ones fr
dynge of the gospel, per
ture Jesus wyll vouch
be contented to take the
and embrace thē in hys
and touch them with h
handes & to blesse them
tender age of chyldhod
Math. xxi the thankfull songe.
in excelsis to oure lorde
as the Pharyses dyd
hym and speke euyll o
this sorte, Christe chos
cyples and scolers of
gelyke philosophy wh
not onely fyschers

knewe no letters of the
but also somwhat slowe
of nature which thynge
playne and euydent, by ma-
argumētes and tokēs, whi-
be founde in the hystory of
Gospell for these chyldren, Math. xi.
Christe gyueth thankes to hys
father sayenge. I prayse the
lord of heuen and erth, bycause
hast hid these thinges frō
wyse and prudent mē, and
dyscloced and opened thē
chyldren and babes, that
to say, vnto soles as ỹ world
dothiudge thē. Often times
they which be most despised
least set by of the world, be
set by & in hyghest price a-
Christe, and they whome
worlde accompteth and ta-
for most conyng to Christ
most ydyotes of all, of whō Rom. i.
saynt Paule speketh writtyng
the Romaynes, they were

woman to speake
egation of the churche
much as because of lear
, and he doth rebuke no, ii. Thi. iii
loded, and burdened with
es alwayes learnyng, and
conuyng nor attaynyng
knowlege of the truthe.
Wary wyle, sainte Hierome
the epystle to Demietryas
exorteth bothe virgyns, and
dowes, and weded wyues, Demetri-
the redyng of holy scripture as. i.
yet neuertheles complay-
that euerywhere vnwor-
persons toke vpon them
professyon of thys scyence.
s science (sayth he) the bab
olde wyfe, and thys the
yng olde man, this also the
pyster full of wordes, and
all men taken vpon them
angle, and tearen, and tea-
it before that they learne
, and so farre I do dyspraue
thys

arrogant and p
ous profession of the
of god, in a layeman
me semethe that it is
suffered, nor to be abp
that be learned. For wh
re presumpcyon can
then that a mortall m
fesse hym selfe to be
godlye thynges. But
as it is a poynt of pres
on, and agaynste meke
in those that haue learn
vsurpe and take vpon
be teachers hereof, so i
gem^t, there is no m
ought to be suffered
deuoutly to serche in
those thinges which
and maketh a mannes
the better. And where
these gardeynes of scryp
dyuers kyndes of flou
dayntyes do spring and
Let euery man gather

[illegible] thereof that whyche is
[illegible] for hym selfe. Let vs con
sider what maner hearers christ
had hym selfe had, was it not a
multytude gathered of all sor-
tes, in the whyche were blynde
lame, beggers, tolle gatherers
Capitaynes of warre, artyfy-
cers, womē, and chyldren: wyll
he be greued that hys wordes
be rede of suche, of whome he
was contemned to be herde whē
he dyd speke hym selfe: By my
cōsell and aduyce, the plough
man and husbandeman, of the
countrey shall reade scripture,
the carpenter, the smythe, the
mason, yea and harlottes also
and bawdes shall reade it, and
to be shorte, the Turkes also
shall reade it. yf Christ dyd not
kepe such away frō his doyce. Act. viii.
I wil not stoppe thē: kepe thē
awaye frō hys bokes. How cā
any man tell, whether ỹ thing
may chaūce to these persōes a-
boue

[illegible] thereof, that whyche is
[illegible] for hym selfe. Let vs con
sider what maner hearers christ
had hym selfe had, was it not a
multytude gathered of all sor-
tes, in the whyche were blynde
lame, beggers, tolle gatherers
Capitaynes of warre, artyfy-
cers, womē, and chyldren: wyll
he be greued that hys wordes
be rede of suche, of whome he
was contemned to be herde whē
he dyd speke hym selfe: By my
cōsell and aduyce, the plough
man and husbandeman, of the
countrey shall reade scripture,
the carpenter, the smythe, the
mason, yea and harlottes also
and bawdes shall reade it, and
to be shorte, the Turkes also
shall reade it. yf Christ dyd not
kepe such away frō his doyce.
I wil not stoppe thē: kepe thē
awaye frō hys bokes. How cā
any man tell, whether ỹ thing
may chaūce to these persōes a-
boue

Act. viii.

bouereherled which ha
to the gelded among th
of the oldetestamēt, ga
therbe come, frō ỹ whic
is cause, why vnlearned
myght be kepte awaye.
be the prophecyes of Ez
and the Canticles and t
of the spouses, and almo
the bokes of the olde te
because in them oftētym
reader is offended eyther
the hystory whyche app
somtyme folysshe, euyll
red, and not hāgynge to
and agreynge wyth it se
els the reader lyketh not
is troubled with the da
and obscuritie whiche is
muche lyke to the darke
rebels. And yet for al tha
I not forbydde anye m
redyng of them for at th
wyse, thys proffet the
shall get therby, that the

come the more instructe, & rede
to prepared to the sermõs whi
che be made in ỹ church, & they
shall be the more wyllinge and
glad to here those thynges of
the preacher, wherof they haue
some knowledge before, and
they shall the sooner and the
more easely perceiue the thinges,
wherof they haue taken some
maner of taste and relynge be-
fore tyme. But in the bokes of
the Gospels, the wisedome of
god rothe so meruelously de-
myt and bryng it selfe downe
vnto the capacyte, yea of the
moste lowe persons that there
can no man be apte to learne &
be tauhghte this Phylosophy
of the Gospels. Let hym onely
haue his mynde (be it neuer so
rude and ignoraunte) symple,
pure, and voyde from all suche
cares deseyres, whiche ma-
keth those, yea that be moste
connyng

conuyng vnapte, and
mete to be taught thys
of our mayster Chri
lerned man before that
take the Gospell, lode
hand, let hym prepare
ke hym redy to the redy
of wyth some lytell pra
hym praye to Jesus, w
hys greate goodnes by
for the most vile wrete
captyues whych he am
wyl voucheſake to gra
hys spirite which spirit
not but vpon the hūble
person and hym that rea
dreth hys wordes, and
fyrmed, bolded, and stre
wythe theſe wordes of
James.i. James (He þ nedeth wi
lette hym aske and dely
god, whiche gyueth bōte
to al men, nor vpbrayde
man) let hym say wyth th
phete Dauid the writer
Ps

lawes. Lorde open myne eyes, and I shall consyder the marueylous of the lawe: thys lykewyse also, Lord I am thy seruaũt, gyue me vnderstãding and perceyuynge. And after warde let hym hunte for none other thynge in thys forest of scripture, but that he may be a mended and become better thã hym selfe was before. Yf he be troubled withe ignorauncẽ, let hym watche and take hede, yf any lyght of knowlege and vnderstandynge maye shyne and appere frome any where vnto hym. Yf he be vexed and troubled in hys minde wyth hatred or enuye, yf he be holden and vsed wyth lecherye, couetousnes, ambycyon, and delyte of honoure, or any other syknes or disease of the mynde, let hym here (that is to say) in the Gospell boke, seke for remedy,

and

Joh, iiii.

the beastes of the erthe.
ye man shall be hungrye
del ye to eate of lyuelye John.vi.
e, here is the breade that
downe from heuen of the
he breade, who so euer shal
of it, he shall become lusty
strong in Christ vntyl he
me vp vnto a perfecte man
oppynge to the measure of
, whiche is the fulnesse of
st. Here is that spryge of
wyse out of the whiche
eth foure ryuers watering
face of the erthe. Here is
eade of goddes worde
with Jesus yea nowe Gen.ii.
apes refresheth and fe-
the multytude of all soz-
hat comen vnto hym and
to hym in the wylder-
and desert places. I know
nough that it is the due
the pastours + belongith
m to take this breade at

ter it is ꝓkes or [illegible]
delyuered to them and
Wath.xv it abzode to the peop
what yf the paſtours b
and do not theyr doctr
yf they be turned into
it belongeth to them
the pyttes and welles
drawe vp oute of them
quoꝛ of heuenly doctry
teache it vnto the peo
they do dye foꝛ thurſt
Gen.xxvi But whyſt yf the hu
be turned into ꝓhil
do ſtop the vayneſ of
ſhe ꝛ ronnyng water
earth ī to them: what
the people do ꝛ We
ſhal beſech ꝛ cal foꝛ
Jeſu: whiche is the h
of all the paſtours. H
yet ꝛ hath not foꝛſake
ouer the care of his fl
yf he be called vpō, ꝛ d
the ſoule prayers of
ſer

unles shall do that, whi-
he pzomyſethe by the Pzo-
he Ezechyell, Loo my ſelfe
ſeke my ſhepe, and I ſhal
te thē, lykewyſe as the ſhe
rde vyſyteth his flocke in
ay, when he ſhall be in the
des of his ſhepe, which he
led and ſcatrered abzode
ſuche other thynges whi-
lowe accozdynge to the
ſentence in the ſame Pzo
. The vnlearned men be
epe, but they be reaſona-
pe: and of theſe ſhepe be
me made paſtours, yea
ſometyme it happenethe
he ſhepe is wyſer then is
pherde hym ſelfe, where
s it becometh not the lay
to rebell ſedicyouſlye a-
ſt theyz pzeeſtes, leſt the oz
ygbt be troubled, whiche
Paule wyllethe to be in
ilyeall body of Chriſte

(whiche is the chure
semeth not, nor it is
the preestes do exercise
tyranny vpon theyr fo
els yf anye ledicyon a
be, it is to be imputed
preestes as of whome i
longe. Therfore as ofte
pastors doe theyr duetie
ought to be herde reue
the aungels and messe
god, by the mouthes of
Chryste doth speake v
But yf they teche vs n
fully and truly, yet m
be pyked out of theyr
whiche is good, yf an
thynge be mengled an
But yf eyther they be
do not theyr duetye, o
vs suche thynges wh
ne contrary to the Go
els yf at any tyme by
we haue no teacher, l
man fede & norysshe h

ynde with pꝛiuate redyng of
the Gospell. Let euerye man
drawe vp somwhat out of the
fyrynges of the sauyoure, for
hym selfe to dꝛynge. Let euerye
man take some cantell of these
holy loues, wherewith he may
contente and fyll his hungery
mynde. The spꝛyꝛyte of Jesu
shall not be saylynge oꝛ wan-
tynge not to one man, purpo-
syng and goyng aboute such a
thynge in his name, which pꝛo
myled that he wolde be pꝛesẽte
as ofte as two persons were
gathered in the name of hym.
Euen syxe thousande shulde co
me togyther in vayne, yf they
dyd not come togyther in the
name of Jesu. But those come
togyther in his name, whiche
purposen and loken to none o-
ther thynge, but onelye the ho-
nour of theyꝛ loꝛde, and euerla
synge helth. Some man perad
uenture

Clay, xii.

Mat. xviii

In the na
me of him
oꝛ elles in
vayne, all
thoughe
they were
syxe thou-
sande.

venture wyll saye but
is a harde thing to diſce
knowe one ſpyrite frō an
and the Aungels and m
gers of Satan do oth
les chaunge themſelfe in
facion and lykenes of th
gels of lyght. I graunt
be true, and therfore I
not that any mans iudg
be hedlynge and ouer
But yet neuertheles, th
and moſt certayne tokē
by any man maye iudge
teſtymony and recorde
owne conſcyence, the
the agrement of the ſcr
and lyfe of Chriſt, and to
ſhorte, there be certaine
in ſcripture ſo playne,
man nede to doute in t
to require an interpret
declarer of thē, and yet
thinges be they moſte g
dyſpleaſed, whych haue

them selfe wholy to the world
and that for none other cause,
but that such thynges hynderē
and letten theyr purposes and
wyues. For I pray you what
other cause was there why ȳ
scribes and pharyseys were
so greued with Christe, then
whose doctrine nothyng could
be more ryghtwyse, and reso-
nable, then whose lyuynge no-
thyng more innocent and har-
meles, then whose power no-
thyng could be more benefecy-
all, but onlye that they had a
certayne reygne and kyngdom
They were honored as lerned
men, they were worshypped as
holy men, they were made rych
plentyfully they coueyted and
desired to haue this theyr estat
styll to contynue, thoughe for-
soth it were a very cursed and
synfull state, and therfore they
could not abyde nor suffre the
lygh

lyght of the truth of the
by the whiche they per
that the cloke of theyr a
tie shuld be clene dyspuen
Suche maner of men yf
appere openly and euyd
to be paste amendement
moche they ought to be re
ded and set by Christ she
vs well yuough in the go
Suffre you sayth he
they be blid guydes of the
For soth Christ doth ne
or locke the storehouse of
scryptures from any well
posed man all though he
swyneherde whiche in th
tyme gaue the spyryte o
phecye to the herdesmen.
all these therfore whych
a bout to get the chrystyan
losophy and wysdome o
them self i the bokes of
And yf that it frame well
go forwarde with the

ſpede of thy purpoſe, giue
thankes vnto god (but and yf
thou ſpede not (do not therfore
let thy hert fayle the forthwith
but ſeke, aſke, and knocke, it
ſhall chaunce the when thou
ſekeſt, to fynde, and when thou
doſt aſke, it ſhall be gyuen to
the, and when thou knockeſt,
he ſhall opē to the, which hath
the key wherweth he dothe ſō
open that no mā can ſhut, and
ſhutteth, that no man can open.
yf there be any thynge whiche
thou doſt not vnderſtande or
perceyue, aſke counſell of the
neyghboure peraduenture the
holy ghoſt ſhall ſpeke to the by
thy neyghbour, whiche ghoſt
is wont to graffe or plant him
ſelf in to the myndes of mē, ma
ny dyuers wayes. Loke that
thou haue holyneſſe ioyned
with thy deſyre of knowledge,
ſo that there be in the a holye

curyoſytie

curyolytie and ſleuryou
neſſe, but bewarē of bo
and preſumpcyon. Be
haſtye in beleuynge tha
haſt the true knowledg
by the reaſon that thou
ſuch a beleſe, be ſtyffe an
berne in thyne owne opp
what ſoeuer thou doſte
and vnderſtande, embrac
holde it faſte, by ſtrong
ſtedfaſte beleue, all tryf
and folyſhe queſtyons
as be wyckedly curyou
is to ſaye, ſerchyng fer
is mete of ſuche ſecret
knowledge wherof, god
reſerued to hym ſelfe, all
queſtyons, dryue them o
thy mynde, yf there
any ſodeynly to come in
Say thoſe thynges wh
aboue vs, apertayne
to vs. How the body o
went out of the ſepulch

yage cloſed and faſte ſhute, do
not thou dyſpute and reaſon
it, it is ynough for the to know
that ſo he came out of it, howe
the body of Chriſt is vpon the
alter where breade was layd,
do not thou ſerche forthe, it is
ſufficiēt for the to beleue, that
there is the body of the lorde,
howe the ſone is a perſone dy-
uers from the father, and yet
the nature of them bothe is all
one, do not thou ſerch, it is ſuf-
ficiente ynough for the to be-
leue that the father, the ſone,
and the holy ghoſt, be thre per-
ſons, and yet but one god. But
of thys thyng in ſpecyall, thou
muſte beware and take hede,
that thou do not aſſaye or go
aboute to wreſte the ſcripture,
and make it agreing to thy de-
ſyres and oppinions. But ap-
poynte thou rather thyne oppini-
ons and maner of lyuyng, and
shape

shape them accordyng
greynge to the rule of
scrcypture, for els out of
spryngeſ & heades, spry
out frowardnes and stif
maynteynyng a mannes
oppynyōs, brawlynge deb
and hatred, & moreouer t
spryngen and ryſen here
whiche be the very v
and poyſon bothe of the
and alſo of the concorde
grement which ought to
monge chriſten men. And
for all this, vnlerned m
not to be kepte away fro
bokes of holy ſcrypture
cauſe peraduenture ſom
takyng his occaſyon be
dyng of ſcrypture hath
into errours. For yf
the defaulte is not in the
but in the man ſelfe. N
was not for boden in
paſt that the goſpell ſhu

ed in the chuꝛche, because that the heretykes in olde tyme tooke the occasyon and the lede of theyꝛ errours out of the gospell mylunderstande. Noꝛ the bees be not therfoꝛe kepte awaye frō the flowꝛes, bycause that the spyder suckethe oute poyson of them otherwhyles. Let euerye man therfoꝛe reade the gospels, but he that desyreth and wylleth to take pꝛofet by the reading of them, let him reade soberly: let hym rede: and not recheleslye as yf he woolde reade an hystoꝛye of any man, whiche dyd nothynge appertayne, oꝛ belonge to hym, but let hym rede here with greate desyre, with good attencyon, & also cōtynually as a holy and deuout scoler of Chꝛist: let him folowe hym by all his steppes, where soeuer he go. Let hym marke and take hede what he doth

Bothe, what he ſpeake
hym cõſyder ſerch and
for the perceyuyng of
ſo doynge he ſhal fynde
ſymple homely, and
ture, the policy of the
wyſdome, whiche
ſpokē or expreſſed, he
this folyſchenes of go
man may ſo ſay) thou
pere at the fyrſt ſyght
vyle and lytle to be ſet
thynge which exceedeth
ſeth farre all the wyſ
men, be it neuer ſo
meruaylous. And there
thynge tolde in theſe
it appertayneth and
to euerye one of vs,
nothynge whiche we
be done in theſe bokes,
ſelfe ſame thing is do
in our lyuyng, in dede
ſely nor ſo eaſy to be
forſothe more verely

Chryst is borne among vs yea Math. ii.
in vs rather, and there wante
no Herodes, whiche go about
to kyll hym, when he is yet but
yonge, and tendre: and in a ma-
ner a suckelynge in vs. Chryste
also growethe and encreaseth
in vs as it were by grees from
one age to another Christ also
dayly healethe all maner of
sykenesse & dyseases, so that a
man with sure truste to desyre
helpe of hym. He doth not re-
pelle or put backe those which
be leprous nor yet those which
be combred and vexed of wyc-
ked spyrytes, nor those whiche
be vnclene by the fluxe of blode
nor the halte: nor the blynde.
There is no vyce of the mynde Mat. ix.
so hydde, so abhomynable, or
so incurable, but he doth rydde
and delyuer vs frome it, yf we
do say vnto hym from the hert
Jesu the sone of Dauyd haue
mercye

mercye and pyte
Mat. viii also lorde, yf thou w
mayst make me cleane
moreouer he rayseth
agayne to lyfe, He tea
feareth he threteneth,
keth fayre, and he con
vs. And he hath euen
dayes also certayne
whiche canne not suf
Moyses to be the le
honour and regarde
son of the lyghte of th
hathe also these day
scrybes and Pharyse
the lyen ī wayte, and
to dystroy hym. And
there were no mo bu
Bysshoppes, as wer
Cayphas. He hath
suche as Judas wa
do sell his innocent
membres for money
there lacketh not now
Pylate and the vng

whome Chriſt is ſcourged, Luc.xxii.
vpon, and crucifyed. And
in the meane ſeaſō he hath
lytle flocke which hangeth
on hym, in whome they put
their truſte. He hath ſome
what to ſaye, mayſter whe-
ther ſhal we go? thou haſte the
wordes of lyfe in the. In thys
maner of Philoſophy & wyſ-
dome, it ſhall be profitable for
all men to occuppye them ſelfe,
how they neuer ſo much vnlear-
ned. To thoſe whiche ſoberly John.xi.
and deuoutlye be occuppyed in
the ſtudy hereof, ſhal not want
the inſtrumēt of the holy ghoſt
which ſhall inſtructe and teach
them all ſuche thynges, whych
be ordeyned to euerlaſtyng helth,
according to the prophecy of
Joell. I ſhal poure out of my Joel.ii. i
ſpirite vpon all fleſſhe, and all
men ſhalbe taught from aloft

not that the ſpirite be
but he wyſchethe that
i.Co.xiiii. myghte Prophecye. .
whē he was deſyred to
Heldad and Medad, th
ſchulde not prophecy, m
Numeri ſwere and ſayde, w
the.xi. graunte, or wolde to
all the people coulde pro
and that thelorde wolde
vnto them hys ſpirite.
men thinkē it a greate a
homynable ſynne, yf the
ture were tranſlated and
ned into the Frenche or
ſhe tonge. But the
lyſtes were not afra
wryte that in the Greke
which Chriſt ſpake in t
brewe. Nor the Latyn
haue not feared to tra
that whych the Apoſtles
into the Latyn tonge.
ſaint Hierome fered any

to translate the hole letters and
scryptures, in to the language
of the people in Dalmatia.
And I truely couet and desyre,
that they were translate into
al maner of languages Christ
wolde, that hys philosophye
shulde be spredde abrode to the
vttermoste that maye be. He
suffered death for all men, and
he desyreth to be knowen of al
men. That it maye so be, thys Marke
shall helpe very well eyther his the laste
scryptures be turned in to all
languages of nacyons, or els
that it were broughte to passe
by the helpe and prouycyon of
kynges, and prynces, that the
thre tonges (in the whych most
specyally the godly philosophy
is wrytten) were learned of all
peoples. If the industrye and
polycye of the rulers of the
Romaynes were able to bring
to passe, wythin fewe yeres

thyat the Frenche men,
maynes, the Spanyar
Affrycanes, the Aegyp
the people of Alia, & y
Cilicia, the Jewes dyd
bothe Latyne, and G
and that comenly, and
for none other cause,
by the meanes of these
ages so comenly know
impery myght the mo
be inlarged and increa
che impyre, for all tha
not contynue very lon
muche more is it acc
And mete for vs to
that the impery of C
che shall contynue wi
de, may be enlarged a
ched in lenghte throu
regyons and countre
woꝛld: which empyr
we se now meruayl
nished & brought into
rowme, what is the

I can not tell but onelye be
cause (as I do suspect and fin
de) there be certayne men, whi-
che had leuer them selfe vnder
the pretexte of Christe and the
cloke of hys name, to haue a
worldly kyngdome and rule in
a strayt and narowe corner of
the worlde: then that Christe
hym selfe shoulde reygne, and
rule in the whole worlde. But
of thys matter, peraduenture
we shall fynde another tyme
more mete to speake. Nowe to
returne, hold on to speake of
that wher of I haue begō why
shuld it seme or be thought not
conuenyent or semelye, for any
man to sounde or speake the
Gospel in his owne natyue lā-
guage whyche he doth vnder-
stande, and in whyche he was
borne and broughte vp, that is
to say, the Frenche man in the
Frenche tonge, the Englysche

man in the Englysshe t
the Duche man in Duch
man of Inde, in that co
lenguage. We thynke it is
re vnsemely, or rather mo
lysshe maner, that vnlerne
and women doo mumble
they? Psalmes and Pater
ster in Latyn after the
and lykenes of poppyngay
that is to say, nothyng vn
standynge what it is that
doo say. I beynge of the
oppynion and mynde, wh
saint Hierome was of, w
reioyse so muche the mo
be glade for the glorye of
crosse and wouldе thynke
meruaylous great royalte
in a maner a trpumphe
were so comenly spoken
all maner men in all mane
guages, that the ploughm
holdyng the plough, dyd s
come what of the mysty
Psalmes

psalmes in hys owne mother
tonge, yea and yf the weuer,
sytyng at hys worke dyd sing
somwhat of the gospel, for his
solace and confort in hys la-
bours, and more ouer yf the
mayster of the shyppe, syttynge
fast at the sterne, do synge also
somwhat of the same, and for
to make an ende yf the wedded
wyfe, when she sytteth at here
dystaffe, haue som companion
or kynneswoman nere vnto
her whiche doth reade and re-
herse somwhat herof vnto her
Who was forther awaye frō
the misteries of the prophetes,
or as a man wold thynke more
mete in thē, then that gelded
man of the quene Candace,
whyche was nourysshed and
broughte vp in the quenes pa-
lace, and all togyther geuen to
such seruice and pleasures whi
che belonged to be done vnto

a woman, and lafte
ynge a man of Ethyo
the whiche nation the
moste none moze effem
giuē to wantō pleasure
yet for all this, whyles
licate person is caryed
ryot, he readeth the pr
which Esay made of
He vnderstode not the
meanynge of the script
he was an hethen man,
so vnlearned, and yet
notwithstandynge, by
dyd reade wyth a goo
and purpose, sodēly t
sente vnto hym Philip
an interpreter and dec
the scripture vnto hym,
that effemynate geld
was turned into a stro
He was baptysed in t
ter, and the blacke mur
clothed withe the whyt
of the lābe immaculat,

deputy is made of the seruauntes of the herde quene, the seruauntes of Jesu Christ. But that we se now a dayes so many christen men whiche be so ignorauntes, that they haue not much more knowlege and vnderstandinge of the Christian philosophy, then they haue whych were neuer christened, and be furtheste away from the christyan profession, in my iudgemente. A great parte of it, is long of the prestes. And me thynketh I see a waye, wherby it maye be brought to passe, that hereafter we shulde haue men, somewhat more mete for the readynge of holye scrypture, and that way is this. yf the summe of the christiā fayth & doctrine were yerelye purposed and declared vnto the christē people, with plaine and clere shortnes and learned symplycytye and

plaines

plaines. And leaſt that t
the deſa'lte of the pr
any thyng myght be d
and chaunged frome t
right truth, I wolde tha
were a lytle boke made b
men whiche were both l
and alſo vertuous, whic
ke ſhu'de he redde and re
to the people, by the mo
the preeſte. And thys b
wold haue made and ga
out, not of the podels of
writtinges, but out of th
ſprynges of the Goſpel
the Epyſtles of the Apo
and of the Symble or C
whyche, wether the Ap
made or not, I can not
rely. But thys doubteleſ
very lyke vnto the may
purytye of the ſpeakynge
che the Apoſtels dyd vſe
(as I thinke) might be d
ry wel in the Eaſter holy

in a very mete and conue=
nient season therfore. And this
thinge (I reken) shulde be bet=
ter, then to moue and stire the
people to lowd laughyng with
lasshe, yea and cõtyme wyth
bawdy and vnclẽly iestes and
scoffes, whiche maner of preа=
chyng, I wote not what wyc=
ked spyryte and deuyll hathe
brought in to the churche. For
albeit, that the people be to be
kepte from goynge away, and
also somtyme to be stirred vp
and quyckened by some thinge
whyche maye be pleasaunt to
them for the eare, yet to stire
them to laughter wythe suche
tryfles and bourdes, it belon=
geth to iesters and scoffers, &
not to preachers and dyuynes.
And furthermore, me thynke
this thynge also woulde helpe
and be profytable to the pur=
pose which I spake of. yf those
whyche

whych were baptyzed
chyldhode when they
the age of dyscrecyon
commaunded to be pz
such sermons, wherein
be declared plainly vn
what is contayned in
fessyon of baptysme, a
warde were dyligently
ned eche of them by h
of honeste and vertuo
whether they vnderst
and remembzed such
which the pzeest hadde
them. And yf it shall be
and perceyued, that
derstande and remem
ynough, let them be a
ther they ratyfie and be
with the pzomys, why
godfathers and godm
made in theyz name
when they were bapty
they say yea therto, the
pzofession be openly re

all be gathered togyther
be of one age, and that
godly and sobre fassyons
ceremonyes, mete, chaste,
st, and solépne, and such
semely and accoyding foz
profession, then the which
fassyon there can not be a-
oze holy oz moze stronge.
what other thynges be all
professions ozdayned by
but onely ymages and ly-
nes of this most holy pzo-
yon? The monkes, freres, a
religyous men, knowen
way to make the people by
of the yz ceremonies whi
be but counterfayte, to like
and to set by theyz profes-
s, and they play theyz par
o other whyles, that the
s on hzasten foz the m
ynge. How muche moze
nuenyent and accoydynge
do that thinge, in thys most
holy

holye and moste relyg
ſelfyō in the which we
our ſelfe to become ſer
not to any man, but to
and ſwere to obſerue a
the rule not of Fraun
Benedicte, but the rul
goſpel, By this meāes i
be done that bothe yon
ſhulde perceyue what
duete to be done to they
cappytayne, and by wh
dyes and exercyſes they
labour and endeaour th
to come vnto true holy
And in the meane ſeaſo
olde mē alſo ſhulde cal
rcmēbraunce howe ma
ner of wayes they haue
ned from theyr promeſ
vowes. There be now a
certayne interludes, an
geauntes played in ter
churches, whych I do n
terly dyſalowe, of the

and goynge vp to heuen,
ledyng of the holy ghoſt
what a goodly and aro=
lyghte wolde it be, to here
voyces of ſo manye yonge
, dedycatyng and gyuynge
ſelfe wholly to Jeſu Chriſt
o many yonge ſouldyars,
ryng to do and fulfyll hys
oundementes, forſakynge
renounſyng thys worlde,
yh is all ſet in wyckednes
ryng, and vtterly defyeng
deuyl with all his pompes,
hys pleaſures, and all hys
kes, what a ſyght were it
enewe Chriſtes, that is to
anoynted perſons, beryng
badge and token of theyr
ytayne in theyr forheades,
ſe a flocke of perſõs clothed
whyte, comming forth from
holy lauacre and bathe.
here alſo the voyce of all
the

for gladnes : and
lackye wordes, and
good to these yonge
of Christe, I wolde
thynges so done op
they shulde in the m
nothing ꝑ lesse be
instructed euē after
from theyr cradels,
uely and opēly in th
of Christ, as much
whyche thynges th
spoken of, shulde be
the more of auctorit
more regarded, yf
done by the bysshop
not by parysh: pre
red suffraganes, yf
ges were dōe so as
to be done, eyther
led & deceyued or els
haue more true an
christē men thē we
But here ryseth two

...cause it appereth that
... meanes they shulde be
... baptysed, whiche is not
... secondarely, bycause
... perdte leaste some of the
... they shall here what be-
... the to theyre profession,
... peraduenture approu-
... allow that whiche was
... the godfathers and
... bers in theyr name and
... The fyrst of these two
... is easely put awaye,
... thynges be so doone
... be nothynge els, but
... redressynge and re-
... nce to bryng vs in re-
... nce of our baptysme
... before, in lyke maner it
... we be sprynkled with
... ter dayly. The solucy-
... seconde doubte is no
..., but all the meanes
... muste be vsed and ap-
...ed, to the entente that no

man starte backe fr
promesse made by th
thers, and godmoth
if it so be, that by no
canne be opteyned o
stand by the same, pr
re it shall be expedy
profytable, that no
compelled or constra
to: but to be lefte to h
mynde, vntyll the ty
repent hym selfe and
re wyse, and not to b
any other punysshem
me ane season, but o
he be kept awaye fro
uynge the body of ou
and the other sac
but let hym not be shu
the masses, not frome
mons. And also I w
euery where men ca
kes aboute with the
were made of the ch
losophy, in the whi

…e that Chriſte vnlyke vn…
…ryched and ſette forthe, not
…ded or made darke withe
…monyes meche lyke vnto
…remonyes of the Jewes,
… yet the imagynacyons and
…res, and ordenaunces of
…me, and fynallye not rygo=
…s and ſharpe, but euen as
…s gentle and louely. Who=
…er ſhalbe taught & brought
… with ſuch rudymentes and
…ns before, ſhall not come
…lye rude and ignorannte
… the redynge of the bokes
…ly ſcrypture. But now a
…s there be manye of fyftye
…s olde, which knowen not
…t they promyſed in bap=
…me, nor yet hadde euer anye
…er of knowledge, or wyſte
… the artycles of the fayth
…ane, or what the Pater
…r, or what the ſacramen=
… of the Churche. That it is

to.as I do saye, we
ue by the sampleer co
cacyon whiche we ha
suche other whyles, au
tyme by the secrete and
confessyons. But this
lowethe, is moche mo
sorowed, that the moo
of vs, whiche be yn
suche ones that we ne
consydered sadly and
with our selfe, what it
truely a chrysten man
chrysten men by tytle a
me, be customes, and
nyes outwardly, mor
wardely in the hert and
And other for lacke of
and knowledge, we ha
thynge to teache the p
els beyng corrupt with
ly affections and desyr
do our owne busynes
then the busynes of Je
we seke our owne ad

Clay, lv.

and honoure moche rather
then the lucre and glorye of
Jesu Christe. And what mer-
uayle is it then yf the people
do contynue and abyde in dar
knes when they also be ful
of obscurytye and darkenes/
which ought to be the light of
the worlde when they knowe
nothynge of godly wysdome
whome it were mete to be the
salte of the erth when they be
blynde whiche ought to be the
candell gyuynge lyghte to the
hole-house when they be all
drowned in fylthye delyte of
lust and pleasures whiche
ought to be the citye set vpon
an hygh hyl to shewe the right
waye to thos whiche wander
out of it. And wolde to God,
there were not soo manye as
there be, by whome the sayng
of Esay the prophete maye be
truely sayde and spoken. All
the

the ouerseers and wa
of Israell be all blyn
haue no knowledge, e
of them beynge dumb
whiche can not bark
vanytyes and tryfles,
and louynge dreames,
dogges without any
can neuer be full a
ynoughe. The shepehe
selfe, be ignorannte a
out perceyuyng and b
dyng. They be all tuen
in to theyr owne way
one of them to his ow
toulnes, from the hyg
lacke. And also the se
Hiereme, my people
an vngracyous and
flocke theyr herdesm
seduced and begyled
them out of the ryght
And Ezechyell the
cryeth oute and rebu
ly and boldly such sh

…de turned into …
…he feedinge they? …ame fel…
…, scattered abrode and fly…
…and teare the in peces the
…e flocke. And oftetimes in
…other places of the pro…
…, there is complaint ma…
…the herdesmenne, because
…the Calamities and har…
…of the people for the most
…is longe of them. witnes
…zacharie, the Prophete zacha:xi
…y shall be punysshed and
…affliction because they
…no pastour or herdesman
…tyme the synnes of the
…ple deserue it so that god
…r suffere an hypocryte to
…gne and rule, and an ydoll
…stede of a pastour, whan
…Paule doth say, they
…and refuse holsome doc…
…, and callen such teachers
…them whyche may teache
…such thinges that be ra…

ther

and [illegible] table, haue
eares pychyng and h
be tycked & clawed. T
neth a mete couer fo
pot, as it is saide in the
be (and it is brought t
accordyng to the saye
Osee.iiii. pryphete Osee (that
the people be (such is th
for the flocke of the
hathe among it mengly
wolues, foxes, lybbard
other perylous and
beastes. But yet for th
parte the people be
shepe. They be rude, an
raunt, symple, with
uyng, but yet they be
ble for the lorde yt they
uerned and ruled by t
gent cure and takyng
a trew and faythfull
Christ sorowed for th
such symple men, whi

...shepeherde, and ...
...one of his flocke dyd pe...
...he, whych sought with mo...
...paynes and labours the...
...shepe whyche was strayd and
...dyed away into the hylles
...brought it agayne to the
...vpō his owne shoulders,
...he when he sawe the great
...tude of men, and also Wath xiiii
...dered howe they dyd no=
...ble the offyce of pal=
...which thē were preestes,
...scribes and pharyses, he
...fyred and moued with
...and compassyon, because Mark.vi
...were in case lyke shepe
...be scattered abrode and
...alone, hauynge no pal= Wath.ix.
...herdesman, Happy be
...people whome Jesus doth
...sauue to behold and lo=
...vpon, His beholdynge and
...vpon, is not ydle or
...pout profyte. He hath not
wytchyng

wretchyng or noyt
bryngynge helthe a
good through the g
Luc.xxii. of hym. He loked vp
whiche had abiured
Mar.vi. forth with Peter d
unce. And when he
vppon Peter, by ch
the name of hym, he
that he shoulde be st
substancyall in fayt
helde and loked vpp
cyples in the hyll, a
nenlye doctrine cle
theyr myndes. Wh
then do brethern
ne diligence, and in
selfes, that we may
that is to saye, lay
all malyce, crafte,
wrathe (for there i
these thynges and
belonging to shepe)
holelye cal vpon Je
is most good and m

prayers, that he wyll vouch
safe to tourne his eyes to-
wardes vs, and loke vpon vs
in mercy. He is the good pas-
tour, he wyll haue compassyon
vpon vs: and other he wyll
sende such workemen into his
vyneyarde as shall be meete,
for we do desyre that of the lord
and owner of the corne: as we
reade in the gospell of Mathe
we: or els he hym selfe wyll tea
che vs as Marke the Euange
liste doth wryte. And he bega-
neth (sayeth he) to teache theym
many thynges, and not onelye
he dyd teache them, but also al
that hole multytude, which the
crueltye and crueltye of the pha
rysees dyd suffre to be famyl-
shed and perysshe for lacke of
foode, he dyd feede with breade
in the desert and wyldernes.
And he ceaseth not euen nowe
a dayes also to teache, yea and

Mar. vi.

to

to fede also those his
tes which forsaking
and townes wyll fol
into deserte and wy
poured downe his sp
tefully vnto his d
the olde tyme paste
hande and power of
is nothynge shortned
lesse nowe then it
nor the strengh of his
decayeth or fayleth in
des of good and go
But that we maye be
to receyue his spyryt
as the disciples dyd to
tyme when this ghos
vnto them Let vs go
an hygh chambre or
is to say lyfte vp our
farre from the fylthy
cares of the transyto
of this worlde let vs
with another and
withone mynde and

in prayer, yf we wyll
our desyres and prayers
herd and graunted. Let our
inges be all one: lette oure
ers be all one: and let our
ples and endeuours be al
Lette vs alke in the na-
of Jesu, and our father in
n wyll here vs. But nowe
yes with what debates,
h what stryues, be the chri
people all in toze and in
fyon, and that contynu-
. There is no tranquylly-
quietnes, oz rest in any part
e tempozall and wozldlye
ers maken moztall batay
nd conflyccs, one with
ther yea and the heades
chyefe rulers of the spyzy-
ye also be wrapped and
led in the troblesome bu-
s of warres. The cōmen
ple full of deadelye hatred
towarde another ruffleth
and

and lyethe togyther
kes. Moreouer
and perfectnes of
kayth, is many way
ted, the loue and pe
styan charytye, is
pulled alōdze. I wy
take vpon me to iud
ue sentence eyther a
parte oz that, but
debate and stryke is
deuyl is. who euer
eyther moze cruell, o
contynuall warres
les a monges the
vnchrysten people, t
se these certayne pe
chrystē mē. As foz t
the warres, I wyll
ok at this tyme, wh
shyppe of the chur
with wawes: why
serche forth the or
pryncypall causes
mischyefs, that wh

ntayne of these mysche-
e maye the moze easelye
e sooner synde remedye
em. I synde in the scryp-
the Euangelystes wyt-
that the shyp of the apo-
was twyse in peryll and
oye, ones in the nyghte:
Jesus was absente as
de in the. xiiii. chapiter
rthewe. The shyp (sayth Mat. xiiii
s tossed with wawes in
ydes of the see, what
yple, I praye you is it,
ouble and dysquyetnes
in the churche: yf Chryst
there present? As often
as the spyryte of Chryste
sente, the spyryte of the
e do greuously tosse and
e shyp, what meruayle
yf there be no holsome or
table coũsel, where there
so great darkenes: that they
not knowe Jesu when he
commeth

commeth, and also
and amased, iudg
be come wycked
Spyryte: and where
not speabe vnto
voyce that they
byd them be of go
they shulde in a
dyed for feare.
reade that Peter
more sure to be
the water, then
beynge so in feop
folowe the sayd
and Jesus retour
by into the shyppe
all the tempest, and
Mat. viii. ceasse. Agayne we
viii. chappter of
uangelyste that
in peryll, when
was pzeuarte,
sleape. For Ma
that is heade was
a pyllowe, and sayd

(y that not for wrongfte)
ips was done in the pla-
hynder part of the shyp
thou here what leoper-
that Chryste do slepe
arole(sayth he) a great
of wynde, whyche dyd
the waues in to the ship-
that the shyppe was fyl-
water, or els(as Ma
lleth) hydde and coue-
the waues. It is an
wynde aquylyon,
elyze of honour, it is
and perilous winde,
nes, and deleyze of
it is a mylcheuous
the loue of pleasures
other desires of world
ges. These wyndes
and rayſen vp all thys
; so that the waues of
and stryke, and dyscen-
o flowe euen in to the
and surrounde al. And

not the shyppe oncl
whyche the Apostles
in ieoperdye by the
thele wyndes, but al
ther shyppes whyche
and accompanyed th
of Jelu for Warke la
And other shyppes w
hym. what meaneth
of Jelu: woulde G
sleped not so ofte in
des of the Pzelates
tours, whiche haue t
honourable place o
shyppe, that is to sa
pumppe, where it is
cõuenient that the sh
be, to rule and ozdze
What meanethe the
layde vnder hys he
thys he which layde
of man hathe not w
to lay downe hys he
this to saye hys hed
Chziste had a place, t

ge. And it is not vnly=
that he hadde a bedde
hym, wherupon he dyd
But he whyche hath no=
ge in thys worlde wherin
ethe and puttethe hys
ure and confoꝛte, but all
gyueth hys dylygence and
eth in the ſtudye deſyre,
e of heuenlye thynges.
hathe not wheron to reſte
ade. Oh what a ſoft pyl=
is it to the ambycyous
the great honoure whych
laſte he hathe obtayned
gotten, eyther by laufull
, oꝛ vnlaufull, by hoke
de (as they ſaye). What
ſaunte pyllowe is it to
hat is couetous, and ſet=
ryches, hys ſubſtaunce
me gaylye well encreaſed
ſtablyſched: All they why
ſe and occuppye theyꝛ of=
, ſo that they rule not to

theyr owne honour o
tage, but to the hono
and welthe of theyr
they whych conſyder
hyſthoryche is a wo
buſy labour, not a re
Timo .iii. kyngdome, theſe men
a pyllow, whych may
thē to ſlepe, but rathe
of a clapper, whyche
ſucker anye ſlepe to o
them. Nowe wyſe ſo
ſo playſed and delyte
had almoſte layde ſo
with worldly proſper
they ſeme not to ſlep
pyllowe, but vpon
dragone (as it is ſa
prouerbe) without d
of is cauſed all thys
tempeſte and trou
worlde, bycauſe Ch
ſlepe in vs. But
great ieopardy, why
geth vnto vs all, w

...ll, say you bzetheren: for the ...ppe maysters, be wonte to ...myne and here any mannes ...unseyll, who so euer he be, in ...reat daungerous tempestes ...d stozmes. From whense ...ulde we take counseyll, ra= ...er then of the Gospell: Let ...s not truste vnto oure owne ...ytes oz strengthe, but myf= ...ustyng our owne power and ...yghte, let vs call and crye v= ...on Jesu, let vs contynually ...unde and make noyse in hys ...ares, let vs p!ucke vpon hym. ...ll he do a wake, for vnder ...s maner and falshyon, he ...ps and also coueytetge and ...ith to be wakened. Let vs ...e to hym wyth a lamenta= ...le voyce, Mayster, doste not ...e care yf we doo perysshe: ...e saye with sure hope and ...ste, Mayster saue vs, we ...rysshe. Ye as he is gentyll

Mar. iiii.

and

and easy to be ente
here hys seruauntes,
hys spiryte, shall co
lay thys tempeste, wh
rayled by the spyri
woride. He shall
wynde be in reste. He
to the see, be styll, and
more noyse. What
Mar. iiii. The wynde ceased,
was made a great tra
tie and calmnes. As
the shyp of the church
euen as the wynde
blowe, surelye it is
seoperdye. And yt
at any tyme that the
nes and quyetnesse
contynue but shorte
sodeynlye a wynde
some other quarter,
eth the storme agay
southe wynde ok co
do reste for a seaso
the northe wynde

wynde of pleasures
then ryseth the lowde
boystous north wynde of
and angre. yf I haue go
this thyng or that thinge,
the which I dyd stryue be=
, anone another thynge is
offred vnto me, wherfore I
begyn a newe stryke, and
also in a more cruell strike
these worldly desyres haue
ende. These wyndes can
be slayed excepte that Je=
doo rebuke and threaten
. Let vs therfore all to=
in commen prouyde for
tranquylytie and quyetnes
Christendome. Let vs euery
lay aside our owne pry=
affectyons and desyres,
wythe myndes agreynge
accordynge all togyther,
syde and regarde what
ges be mete and semely for
those whyche be of a christē
minde

myude and prof
people dispose them
the studye and exerc
holynes, and wyth
and feruent desyre a
call vpon Jesu Chry
chynge hym that he
ne the mindes of grea
vnto the purpose and
of peace. And the rul
specyally of the chur
them so order the
theyr counseyles and
that with a clene and
full conscyence, they
none other thyng, th
faythe, charytye, v
tyng, concorde, and
pylynge of worldly
and loue of heuenly
Chriſte may reygne,
and rule verye bro
oneiye, and none o
they shall be greate
prynces and rule

...they auctoryte do ser-
...to the honour of christ
...to the proket of the Chry-
...stocke. And so on the o-
...side shal the people be hap-
...and in good case, yf they be
...obedyente vnto suche prynces
...and rulers, as vnto Chryste
...selfe. For els, yf we con-
...tynue and holde on by con-
...tens and batayles amonges
...owne selues, to appayre
...and dymynysshe oure myghte
...and strenghte, it is leoperde,
...God, beynge dysplesed
...with oure synnes, do sende a-
...vs some. Nabugodono- Reg. xiiii.
...sor which by more sharpe and
...full remedyes and medy-
...nes, maye teache vs to be
...of a better maner and
...con. yf we be toyned togy-
...ther by concorde, and agremēt zech. xpvi.
...wyll defende vs, but yf
...we departed in sondre

by

by debate and stryfe
mynes wyll set nough
There shall never be
gremente, yf enerye
stiffely defende and
his owne ryght with
naple. Nor yet shall
anye stedfaste or longe
excepte it be glewed and
faste by true and lubs
wayes. That thynge
contynue, whiche is don
broughte to passe wyth
nynges and feare, That
can not be fyrme and
which is wroughte by
tyll polycy, and crafty
ked conueyaunce and
seyles of men. Except
presente at all oure
counseyls, and deu
though the myschyef
downe and stopped
son, yet neuertheles
shorte tyme after, it

agayne to the greater
of the worlde.

Farewel good reder. These
thynges I haue put vnto my
boke, bycause the prynter
complayned, that onles
I so dyd, certayne pa
gynes and leaues
wold be voyde
whyche I
thought
not to
fyll with starke tryf=
les, hauyng no ma
ner of profet at
all in them.

At Basile: the
xxvi day after the Idus of
January, in the yere of
our lord a thousand
fyue hūdreth, and
two and twēty.

☞ Here endethe t
moste frutfull exhortatyon
made by the moste famous
lerned man, doctour
Eralmus, wherin
exhortacion, he
fyxed before
hys
Paraphralis in to Wath

¶ Imprynted at Lond
layne Andrewes paryshe
fyde Baynards castell
by me Thomas
Ranalde and
Wyllyā Hyll